

Dear Patrick,

I was wondering if you could send me info on where the Church says there must always be priests and bishops till the end of time. A friend of mine and I were talking and I mentioned that you state this in your writings but I could not tell her where you saw this. Just that it is taught in the liturgy. If you can, please let me know.

Praised be Jesus, Mary and Saint Joseph; now and forever!

In response to your inquiry I am going to ask you 33 questions. Let us pray that all who read this response will answer the 33 questions I put between these kinds of brackets: { }.

{1} Do you believe the De Fide Dogma that the Catholic Church must last until the end of time?

{2} Do you believe what all Catholic's FIRMLY believe, namely, that Jesus Christ founded the One, Holy, Catholic and APOSTOLIC Church? (De Fide Dogma)

Jesus Christ, the eternal Truth, told us His Church will last until the end of time. (De Fide Dogma) Should every Catholic believe this SAME Catholic Church Jesus Christ founded "must ever be exactly THE SAME as it was in the days of the Apostles?"

{3} Do you believe in the days of the Apostles there were Catholic Bishops and a way for those Catholic Bishops to elect another Pope when St. Peter died without some extraordinary Divine Intervention?

Rev. Father Thomas Cox explains the teaching of the Catholic Church in his book *The Pillar and Ground of the Truth*, Imprimatur and copyright, 1900, Pages 55 and 56:

"The term Apostolic, when applied to the Church, is synonymous with genuine, accredited, authorized, true. A church which is not Apostolic is confessedly spurious, and at once proclaims itself an upstart, an impostor, a sham. It follows, then, that the Church which is directly derived from the Apostles is the only true Church. By direct derivation or lineal descent, we mean coming down in unbroken succession from the Apostles, and having its orders, doctrine and mission from them. The Church that is really Apostolic must have in itself everything that the society of the Apostles originally had. It must be identical in doctrine, in orders and in authority. It must teach all the truths committed to the Apostles, and it must succeed as an organization in such a manner as to be strictly the SAME society. It is not enough for it to teach all the doctrines of the Apostles, if it lacks either their orders or their jurisdiction. Nor is it enough to have the orders of the Apostles if either their doctrine or mission is wanting. "Bonum ex integra causa, malum ex quocumque defectu," is an axiom that has application here. "A thing is good only when good in every way, a thing is bad if bad in any way." No church is truly Apostolic that teaches a doctrine at variance with those taught and handed down by the Apostles. Neither

is a church Apostolic unless its orders come down in an unbroken succession from the Apostles. Finally, no church is Apostolic that is not authorized and commissioned by apostolic continuity.”

{4}Do you believe: “The Catholic Church must teach all the truths committed to the Apostles, and it must succeed as an organization in such a manner as to be strictly the **SAME** society?”

The matter is concisely summarized in the words of Pope Pius XI: “Not only must the Church still exist today and continue always to exist, but it must ever be exactly **THE SAME** as it was in the days of the Apostles.” – Encyclical *Mortalium Animos*. [Note: this is not just a statement of some great theologian. It is the teaching of the Infallible Catholic Church as given by a TRUE Successor of St. Peter!](#)

Let us review some teachings of the Catholic Church concerning Hierarchy.

Pope Pius XII taught in his address to the 2nd World Congress of the Lay Apostolate, October 5, 1957:

“The HIERARCHY ALONE is responsible before God for the government of the Church.”

The Acts and Decrees of the Vatican Council (1870) teach:

“The Church is a perfect and HIERARCHICAL society. In this respect, She is NOT a society of EQUALS in which ALL the faithful enjoy the SAME rights. Not only because, among the faithful, some are clergy and others laity, but above all, because there IS IN THE CHURCH A POWER INSTITUTED BY GOD in order to SANCTIFY, to TEACH and to GOVERN, which certain ones have received and OTHERS HAVE NOT.”

Two fundamental principles are sanctioned in Canon 108:

“All the clergy are NOT of the SAME grade, but there is a SACRED HIERARCHY among them, some being subordinated to others.

[By Divine institution](#), the sacred hierarchy, as regards Order, consists of bishops, priests, and ministers.”

{5}Do you agree that Catholics believe Jesus Christ founded His Church as a Hierarchical Society?

Pope Pius XII, January 14, 1958:

“The fidelity of this submission to the authority of the Church sprang from his [St. Thomas Aquinas] firm persuasion that the LIVING and INFALLIBLE MAGISTERIUM of the Church is the immediate and universal rule of CATHOLIC FAITH.”

{6} Can there be a LIVING and INFALLIBLE MAGISTERIUM if there are NO bishops with JURISDICTION and AUTHORITY in the world? {7} Therefore, do you believe there MUST be at least two Bishops WITH JURISDICTION LIVING in the world?

The Canons and Decrees of the Sacred and Ecumenical Council of Trent, session XXIII teaches:

“Canon I.--If anyone saith that there is NOT in the New Testament a VISIBLE and EXTERNAL priesthood; or that there is NOT any power of CONSECRATING and offering the TRUE Body and Blood of the Lord, and of FORGIVING and RETAINING SINS; but ONLY an OFFICE and bare ministry of preaching the Gospel; or that those who do not preach are not priests at all; let him be ANATHEMA.

Canon VI.--If anyone saith that in the Catholic Church there is NOT a HIERARCHY by DIVINE ordination instituted, consisting of bishops, priests and ministers; let him be ANATHEMA.

Canon VII.--If anyone saith that bishops are not superior to priests; or that they have not the power of confirming and ordaining; or that the power which they possess is common to them and to priests; or that orders conferred by them, without the consent or vocation of the people or of the secular power, are invalid; **or that those who have neither been RIGHTLY ordained, nor sent by ECCLESIASTICAL and CANONICAL power, but come from ELSEWHERE, are lawful ministers of the word and of the sacraments; let him be anathema.”**

The INFALLIBLE Bride of Jesus Christ said let you be anathema, let you be damned, let you burn forever in Hell if you believe ANY of the following three errors: (1) - There is no VISIBLE and EXTERNAL priesthood on earth today, that has power, that is JURISDICTION! (2) - There is NO HIERARCHY consisting of bishops, priests, and ministers. (NOTE the PLURAL is used! There MUST be at LEAST TWO bishops, priests, and ministers living on earth till the end of time. They MUST also have an OFFICE, AUTHORITY, MISSION and JURISDICTION, for without this they simply cannot fulfill the NECESSARY REQUIREMENTS to make up the Divinely instituted HIERARCHY of the Catholic Church!) (3) - Those who have neither been RIGHTLY ordained, nor sent by ECCLESIASTICAL and CANONICAL power, but come from ELSEWHERE, are LAWFUL ministers... of the Sacraments.

The word “RIGHTLY” in the above sentence is EXCEEDINGLY important! It means MUCH MORE than JUST having Valid Orders! IF valid Orders were the ONLY thing the INFALLIBLE Church was concerned about, the Church would have left the word “RIGHTLY” out of this sentence!

{8} Do you believe “RIGHTLY Ordained” means that those men being Consecrated bishops received the approbation of a TRUE Pope?

{9} Do you believe without this approval by a Pope WITH AUTHORITY in the Catholic Church, the ordinations and consecrations were NOT “RIGHTLY” performed? If you answer NO, please explain why. The result is bishops and priests who are not “RIGHTLY ordained” are NOT LAWFUL ministers of the sacraments! All those who know this and still request or receive the Sacraments from them commit SIN, as St. Thomas explains. (Cf. Suppl. Q. 19, Art. 6.)

The Council of Trent teaches the following IMPORTANT TRUTH:

“Those who of their rashness assume them [Ordination and Consecration] to themselves, are NOT ministers of the Church, but are to be looked upon as thieves and robbers, who have not entered by the door.”

The Holy Ghost wrote in ACTS 20:28:

“Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood.”

{10} Do you believe UNLESS the “HOLY GHOST hath PLACED” the bishops in the Church, they are INCAPABLE, UNSUITABLE and UNQUALIFIED to rule the Church of God?

{11} Do you believe there MUST be a POPE with the AUTHORITY of the Holy Ghost to PLACE BISHOPS to rule the Church of God?

{12} What Pope, with AUTHORITY, did the Holy Ghost use to PLACE the Traditionalist Movement bishops in the Church?

{13} If you cannot answer that question, do you believe you had better stay AWAY from those thieves and robbers, before they steal your SOUL?

From: The Liturgical Year, by Dom Gueranger, Imprimatur Feb., 1924, Vol. VIII Page 261.

“Hierarchy means Sacred Government. It comprises three degrees: the EPISCOPATE, priesthood, and diaconate, in which last are included the Orders below it. This is called the hierarchy of Order, to distinguish it from the hierarchy of Jurisdiction.”

The Liturgical Year, page 150:

“Peter will ever institute the bishops; the bishops will ever delegate a portion of their own authority to the priests who have the charge of souls. No human power shall ever be able to intercept this transmission, or have power to set up as pastors them that have not partaken of it.”

{14} Do you believe Peter, that is a Catholic Pope, instituted the Traditional Movement bishops?

{15} Do you believe that if they did not come through Peter they are non-Catholic bishops?

From *A Manual of Pastoral Theology* by Rev. Fr. Frederick Schulze, Imprimatur
+Joannes J. Glennon, 1923, Page 295:

“Jurisdiction rests with the hierarchy, - the Pope, as the head of the Church, and the bishops in their respective dioceses. **This Jurisdiction the bishop does not obtain through Episcopal consecration; it is conveyed to him by the authority of the Holy See in the Apostolic brief appointing him and setting him as a ruler over a portion of Christ's vineyard.** No temporal sovereign or State can give this jurisdiction. It is not earthly, but of heavenly creation. It is emphatically a power from God. The channel of its derivation is through the apostolate... A priest by his ordination has no Jurisdiction, but as he is called upon to cooperate with the bishop, the latter is supposed to communicate to him part of that power which he has obtained by Apostolic appointment. We say, part of that power because Jurisdiction is twofold, in foro interno and in foro externo. The former, which is exercised mainly in the tribunal of Penance, a priest receives when he is authorized to hear confessions. In the latter he participates, to a certain extent, after the bishop has assigned him to a regular position as pastor or rector ecclesiae.

This Jurisdiction is not perpetual, but may be limited or withdrawn for good reasons. Not so with the potestas ordinis. It is received through the Sacrament of Holy Orders and, being attached to the indelible character which this Sacrament imprints, cannot be destroyed or taken away; only the use of it may be suspended. Any ministerial act exercised in spite of a suspension will be sinful, without, however, losing its effect of forfeiting its validity, except the absolution given by a vitandus.” (See C. 2261).

The Church teaches in the *Summa Contra Gentiles*, of St. Thomas, Lib. IV, cap. 76:

“To conserve the **UNITY** of the Church, the power of the keys must be passed on, through Peter, to the other pastors of the Church.”

{16} Can this first Mark of the True Catholic Church, **UNITY**, be conserved if there are no Catholic Bishops to pass on the power of the keys through Peter?

{17} Can the Traditional Movement bishops pass on any power of the keys since they did not receive any Jurisdiction themselves through Peter? Saint Thomas teaches us: “A man cannot give what he does not have.”

To understand Hierarchy better we open: *Dictionary of Dogmatic Theology* by Pietro Parente, Antonio Piolanti and Salvatore Garofalo. Imprimatur, May 1, 1951, pages 124 & 125:

“HIERARCHY (from a Greek word meaning sacred authority). The body of persons participating in ecclesiastical power, which is divided into power of orders and powers of jurisdiction.

The power of orders is immediately directed to the sanctification of souls through the offering of the sacrifice of the Mass and the administration of the sacraments. The power of jurisdiction, on the other hand, is immediately directed to ruling the faithful...

The power of jurisdiction is divided into: (1) power of forum externum, when directed principally to the common good, in so far as it regulates the social relations of the members and produces public juridical effects; and the power of forum internum, when directed principally to private good, in so far as it regulates the relations of consciences with God and is exercised per se SECRETLY and with prevalently moral effects; (2) ordinary power, when ipso jure (by Law) it is connected with an office, and delegated power, when it is granted to a person by commission or delegation...

Since sacred power is TWOFOLD, **hierarchy is likewise TWOFOLD**, and therefore we have in the Church **the hierarchy of orders**, constituted by the body of persons having the power of orders in its different grades, **and the hierarchy of jurisdiction**, consisting in the series of those persons who have the power of teaching and governing...

The two hierarchies, although very closely related, are really distinct. Orders are conferred by the appropriate sacrament, while jurisdiction originates through canonical mission.”

Pope Pius XII, August 2, 1958:

The Apostolate of the Church

“The Church has received in its totality the deposit of faith and of grace, all revealed truth and all the means of salvation LEFT as a heritage by the Redeemer: baptism; the Eucharist and the priesthood: “Do this in commemoration of Me ”; the communication of the Holy Ghost by the imposition of the hands of the Apostles; the remission of sins; “Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them”; the government of the faithful by the POWER OF JURISDICTION, exercised in the name of Christ and with the abiding assistance of the Holy Ghost. Here, sketched in a few words, are the divine riches with which God has endowed His Church so that She can accomplish Her Apostolic labors among the vicissitudes of Her earthly life and down through the Centuries, so that the gates of hell will never prevail against Her.”

{18} Do you believe as part of the means of salvation, there absolutely **MUST** be Bishops and priests **ALWAYS LIVING** who **ACTUALLY POSSESS** real, lawful, spiritual **JURISDICTION**?

{19} Do you believe it is necessary for the government of the faithful?

{20} Do you believe without at least some bishops, priests and deacons having **JURISDICTION**, there is no Catholic Church? If you answer **NO**, please explain why.

{21} Do you believe the Apostles had an **OFFICE, AUTHORITY, JURISDICTION** and **MISSION** from Jesus Christ?

{22} Do you believe therefore, there will always be Bishops living who have an **OFFICE, AUTHORITY, JURISDICTION** and **MISSION**?

{23} Do you believe that otherwise the **INFALLIBLE** Catholic Church lied, deceived and mislead us when She taught us the following through Pope Pius XI: “Not only must the Church still exist today and continue always to exist, but it must ever be exactly **THE SAME** as it was in the days of the Apostles?” – Encyclical *Mortalium Animos*.

{24} Do you believe every bishop receives his **OFFICE, AUTHORITY, JURISDICTION** and **MISSION** directly from a true Pope?

{25} Do you believe **ONLY** those bishops with an **OFFICE, AUTHORITY, JURISDICTION** and **MISSION** carry on the Apostolicity of the Church?

{26} Do you believe the Traditional Movement clerics speak truthfully when they say no Bishop in the Traditionalist Movement sects has an **OFFICE, AUTHORITY, JURISDICTION** and **MISSION**?

Father Lawrence Joseph Riley, A.B., S.T.L., wrote the book: *The History, Nature, and use of Epikeia in Moral Theology*. Copyright 1948, The Catholic University of America Press, INC. Imprimatur: + Richardus Jacobus Cushing. D.D., 7 May, 1948.

Father Riley informs us on page 344:

“In short, it may be concluded that in regard to matters which touch the essence of the **SACRAMENTS**, the use of *Epikeia* is **ALWAYS EXCLUDED.**”

Father Riley informs us on page 347:

“**In regard to the essence of these Sacraments**, (Holy Orders and Matrimony) what has been explained above of all the Sacraments is applicable to them – viz., that **EPIKEIA IS NEVER LICIT.**”

{27} Do you believe the **Jurisdiction** necessary to be **ABSOLVED** after Confession touches the essence of the Sacrament of Penance?

{28} Do you believe the Traditional Movement clerics can **NEVER** invoke epikeia to obtain Jurisdiction?

{29} Do you believe it follows that their sects do NOT have APOSTOLICITY; and therefore, the members of the Traditionalist Movement sects belong to non-Catholic religions. If you answer NO, please explain why.

Let us review: *The Liturgical Year*, by Dom Gueranger, Imprimatur Feb., 1924, Vol. VIII,

Pages 130-131:

“This Church is a society, unto which all mankind is invited. It is composed of **TWO** classes of members; the **GOVERNING** and the governed; the **TEACHING** and the taught; the **SANCTIFYING** and the sanctified.”

{30} Can there be **GOVERNING, TEACHING** and **SANCTIFYING** members of the Church without Catholic bishops and priests?

Consider carefully, deliberate upon, and ponder over this section of the book: *The Pillar and Ground of the Truth* page 173:

“Those who invent doctrines unheard of before are NOT the successors of the Apostles. Novelty and error are children of the same father-the father of lies. Those who have lost the line of valid ministers leading back to apostolic times cannot plead the possession of Apostolicity. Where there is no ordination, no priesthood, no AUTHORITY, no POWER, Apostolicity is out of the question. Even if valid orders exist, WHERE JURISDICTION IS LACKING THERE IS NO REAL APOSTOLICITY. Schism, as well as heresy, destroys apostolic succession.”

When Jesus Christ founded His church it was One, Holy, Catholic and Apostolic. However, WHERE JURISDICTION IS LACKING THERE IS NO REAL APOSTOLICITY. The Catholic Church “must ever be exactly THE SAME as it was in the days of the Apostles” – Encyclical *Mortalium Animos*. The Traditional Movement clerics truthfully teach they do NOT have Jurisdiction.

{31} Do you believe there MUST be other Catholic Bishops living that actually do have Jurisdiction for the Catholic Church to remain Apostolic?

Because “The Catholic Church “must ever be exactly THE SAME as it was in the days of the Apostles” there must ALWAYS be Seven Sacraments in the Catholic Church.

{32} Do you believe there can ALWAYS be Seven Sacraments in the Catholic Church without Catholic Bishops and priests?

Therefore, Catholics must believe there will always be Catholic Bishops with an Office, Authority, Jurisdiction and Mission until the end of time.

{33} Do you believe every logical, reasoning and consistent thinking Catholic will have the same conclusion?

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